LXIX 13 A

A CONFESSION OF FAITH,

Published on special occasion.

WHEREIN

Is contained the Substance of the most material Principles of the Gospel, and Christian Faith, in contradistinction to the Errors and Heresies by some held and maintained, in opposition thereunto.

Whereunto is annexed,

A POSTSCRIPT, with brief Animadversions on some things, contained in a *Confession of Faith*, lately published in the name of the Elders and Brethren of many Congregations in *London* and the Countrey.

Written by *THOMAS COLLIER.*

8. 20. *To the Law and to the Testimony: if they speak according to this Word, it is because there is no light in them.*

Tim. 3. 8, 9. *Now as* Jannes *and* Jambres *withstood* Moses, *so do these also resist the truth: Men of corrupt minds, reprobate* (or of no judgment) *concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.*

LONDON, Printed for *Francis Smith*, at the Elephant and Castle in *Cornhil*, near the Royal Exchange, 1678.

BRITISH MUSEUM

A Confeſsion of Faith.

I. *Concerning God.*

1. I Believe that there is one only true God, the Great Almighty one, who hath his Being in and of himſelf, and hath given Being unto all things, the great Creator and Preſerver of all things, *Deut.* 6. 4. *Iſa.*4.21. 2 *Cor.*8.6. *Gen.*1.1. *Act.*17.24 to 28. That he is an Infinite Spirit, moſt Holy, Wiſe, Juſt, Merciful, and Faithful, *Job.*4.24. 1 *Sam.*2.2. *Iſa.*6.3. *Pſal.*147.5. *Iſa.* 40.28. *Deut.* 32.4. *Zeph.* 3.5. *Exod.*34.6. *Mic.*7.8. *Tit.*3.4. *Deut.*7 9. *Tit.*1.2. Eternal and Omnipreſent in all Places, *Deut.*33. 27. *Iſa.*57.15. *Pſal.*139.7 to 12.

2. Yet I do believe according to his Word, that his moſt glorious Habitation, Dwelling-place, and Throne is in Heaven, *Iſa.*57.15. and 66.1.

3. I do believe that God made Man upright, in his own Image, and that by Sin he fell from that Eſtate, into an Eſtate of Sin and Death, *Eccl.* 7.29. *Gen.*1.27. and 3.17,18,19. *Rom.*5.12.

4. I do believe (as the great foundation-principle of Truth and of Faith,) that God loved the World in the gift of his Son, *Joh.*3.16. 1 *Joh.*4. 14. which was the only means and way deſigned of God, for the recovery of Man out of his faln Eſtate, *Gen.*3.15. and 22.18. *Act.*4.12. 1 *Cor.* 15.21,22.

5. As I do believe that God is, ſo do I believe *that he is a Rewarder of them that diligently ſeek him*, this being one ſpecial Article of the Chriſtian Faith, *Heb.*11 6.

II. *Concerning Chriſt Jeſus our Lord.*

1. That he is the Son of God, and the Son of Man, truly God and Man, *made of the Seed of* David *according to the Fleſh*, Rom.1.3,4. conceived by the Holy Ghoſt, in the Womb of the Virgin *Mary*, according to the Scriptures, *Iſa.* 17.14. *Jer.*31.22. *Mat.*1.22,23.

2. That he was begotten, known, and realized in his whole Perſon by the Father, before Time, both God and Man, as he was made Fleſh, and dwelt among us in Time, (yet his Humanity not in Being, till made Fleſh of the Seed of *David*,) *Heb.*1.6. *Col.*1.15. and therefore he is ſaid *to come out from God, and down from Heaven*, Joh.3.13. and 6.51,62. and 16.28,30. and 17.8. 1 *Cor.*15.47. *Eph.*4.9 11. and that it was he by whom *all things were made*, Joh.1.1,2,3,10. and that

that the Father, Son, and Spirit, are in nature and essence one, yet in office and relative properties and operations are three, and yet an unity in nature and concent in Will and Work, *Joh.* 5. 17,19.

3. That after he had finished the Work he had to do in the World, by which he declared himself to be the Son, and sent of God, the *Messiah* promised, *Joh.*5.36. and 10.25. and 17.4. and 20 30,31. according to the great love of the Father, and the end for which he sent him into the World, he gave himself a Sin and Peace-offering to God the Father, for the sins of the World, *Joh.*1.29. and 6.51. 1 *Tim.*2.6. *Heb.*1.1. 1 *Joh.* 2.2. and as an effect thereof, hath sent forth the Gospel of his Grace, by commission to be preached to the World, that whoever do believe and obey him therein, may have the saving Benefits thereof, *Mar.*16.15,16. and that the Father and the Son in this wonderful transaction, had real love to the World therein, and hated none. That when God is said to hate any, it is because of Sin, and not as his Creatures, that in this sense he is good to all, *Psal.*145.9. and seeks to save them from their sins, *Joh.*3. 16,17,18,19. and that Jesus Christ crucified is the only Foundation of Christian Faith, and not in the divine Nature only, 1 *Cor.*3.11. and 2.2.

The Reasons why I believe this general love of

God and Christ to the World, in this wonderful Gospel-undertaking, are,

1. Because the Scripture saith it, and if I should not so believe, I should (as many others do) make God and Christ Lyars, which is the great and damning sin, 1 *Joh.*5.10. with *Mark* 16.15,16. *But he that believeth the testimony that God hath given of his Son, hath set to his Seal that God is true*, Joh.3.33.

2. Because the denial hereof rooteth up the foundation of Gospel-preaching, there being three things that God hath set in unity in this matter, that Man may not put asunder, without nulling the whole design of God in the Gospel, *viz.* of Gospel-preaching, of Life to the World, on the terms thereof.

First, The general love of God to the World in the gift of his Son, *Joh.*3.16,17.

Secondly, And suitable to this general Love of God to the World, is Christ giving himself a Sacrifice for the sins of the World, *Joh.* 6. 51. The Sacrifice must be as large as the Fathers love, else it answers not his Will and End in giving his Son, *Heb.*10.7.

Thirdly, Suitable to this general Love, and general Sacrifice, is the general Commission for publishing thereof to the World, that so they might understand and believe this Love, and be saved, *Mar.*16.15 16. These three are as large one as the other, and stand in unity: take away the

the general Love of the Father, and the general Sacrifice of the Son, and the general Commiſſion ceaſeth, it being grounded on the two former; ſo that deny the two firſt, and it ends Goſpel-preaching.

3. As an Effect, becauſe the denial hereof rooteth up the Foundation of Goſpel-Faith; for if the Foundation of Goſpel-preaching be removed, then Goſpel-Faith muſt ceaſe, it being no part of the Doctrine of the Goſpel, that Chriſt was a Sacrifice only for a few, it can be no part of Goſpel-Faith ſo to believe: if it were, the Doctrine of the Goſpel muſt give a very *uncertain ſound, and then who could prepare himſelf to the Battel?* 1 Cor. 14. 8. But it not being ſo, an open way is made, and a ſure foundation is laid in the Goſpel, to build our Faith upon, *Joh.* 3. 16. And as this is the Doctrine, ſo this is the Faith of the Goſpel, 1 *Cor.* 15. 3, 11. *So we preach, and ſo ye believed*, i. e. *that Chriſt died for our ſins*, the firſt Doctrine that is to be preached to ſinners, and ſo the firſt that is to be believed.

4. Becauſe the denial hereof leaves all that miſcarry through unbelief to periſh for want of a Saviour, and not through their own unbelief and diſobedience to the Goſpel, as the Scripture affirms, which maketh God a Lyar, *Joh.* 3. 18. *Heb.* 3. 8. *Jude* v. 5. For if any ſuch were, for whom Chriſt died not, if ſuch ſhould believe, they could not be ſaved, there being no Salvation

but by this one Sacrifice: If ſuch ſhould believe, they muſt believe a Lye, and ſo could not be ſaved; nay, but they muſt damned for believing a Lye, 2 *Theſſ.* 2. 11, 12. And it would be their vertue to believe that Chriſt died not for them, if it were true; becauſe it is a vertue to believe a Truth, and a vice to believe a Lye. So that by this Doctrine, all that periſh do periſh for want of a Saviour, and not through diſobedience: but *let God be true, and all Men lyars* in this matter.

5. Becauſe the ſpecial Grace of Life promiſed in the Goſpel is founded in the general Grace of God in Chriſt to the World; ſo that if there be no ſuch general Grace of God in the Goſpel truly propounded to the World, then there is no Scripture-ground to believe any Goſpel-Grace to Men at all, *Joh.* 3. 16, 17. *Mar.* 16. 15, 16. Deny this, and Goſpel-Grace is ended and over, the ſpecial Grace of Reconciliation and Salvation being ſtated in Scripture as ariſing out from, or as an effect of general Grace, *Rom.* 5. 8, 9, 10, 11. 2 *Cor.* 5. 9, 20. *Col.* 1. 20, 21. So that, they that will have no ſuch general Grace, as a ſure foundation to encourage Sinners to believe and obey the Goſpel that they may be ſaved, can aſſure no ſpecial Grace and Salvation to any: ſo that in denying the general Grace of God in the Goſpel to Men, is in effect (though not intentionally) a real denying of all Grace, and ſo a denying of their own

own Salvation, in denying the foundation thereof.

6. Becauſe to deny the general Love of God to the World, and the general Sacrifice and Reſurrection of Chriſt for the World, doth in effect really deny the Reſurrection of all, *the Reſtitution of all things*, *the eternal Judgment*, the World to come, and the glory of Chriſt's Kingdom therein; all which depend upon this one Sacrifice given *for the life of the World*, Joh. 6. 51. 1 *Cor.* 15 21,22. *Act.* 4. 2. & 17. 31. ſo that the denial of Chriſt a Sacrifice for the ſins of the World, not only maketh God and Chriſt Lyars, endeth all Goſpel-preaching and Goſpel-Faith, leaving People to periſh for want of a Saviour, but likewiſe ends the Reſurrection, Judgment, and Kingdom of Chriſt in the World to come; and therefore it is a Principle that in it ſelf is deeply heretical, meet to be huſh'd out of all Chriſtian ſociety. Yet I ſhall not call thoſe Hereticks who do ſo hold, becauſe I hope they do it ignorantly, in unbelief, as ſometime I my ſelf did, though it's now my grief that I ſhould be ignorant of ſo great a Truth, and can ſay (through Grace) that I have had ſome inſpection hereinto, for above twenty Years.

7. Becauſe the denial of this great Truth of the general Grace of God to Men in the Goſpel, is not only unſcriptural and contrary to it, but likewiſe irrational; and for Men to believe irrational

rational things againſt Scripture-light, ſeems moſt ſtrange.

1. It's not only irreligious (being contrary to the Scripture) but irrational, to believe that God ſhould in this his wonderful Goſpel-undertaking of Love and Grace to Men, deſign and determine Salvation to ſo few, and the Damnation of the World without all hope and means of help, is irrational to imagine.

2. It's irrational as well as irreligious, to underſtand the Scripture ſo in this matter, as tends to render it obnoxious, ridiculous, and falſe, in ſaying, *That God ſo loved the World* in the gift of his Son, *that whoſoever do believe in him, ſhall not periſh*; and that the Goſpel *is the good will of God to Men*, and that Chriſt gave himſelf *for the Life of the World*, and yet intended no ſuch thing, but the Damnation of the World: for if Chriſt had not died, and been raiſed again, there had been no ſuch thing as Salvation or Damnation to any, becauſe there had been no Reſurrection, and ſo no Judgment, 1 *Cor.* 15. 21, 22. and 17. 18, 19. *Act.* 17. 31. So that this contradicting notion tends really to render thoſe Scriptures to ſound (if what they ſay were true) that God ſo hated the World that he ſent his Son to damn the World, and that God ſent his Son to die for the World, for no other end but to raiſe them up that they might be damned: which is both irreligious and irrational to imagine.

3. It's

3. It's irrational for us to believe (contrary to the Scripture) that God ſhould have ſo little reſpect to the glory of his own Name in ſo wonderful an undertaking, it being more glorious to the Name of God, for his Son to die for a World, to reſtore a World, to lay a foundation of Faith and Salvation for all ſuch as fall in with, and glorify him in his wonderful Grace to Men, and irrational to narrow and limit it to ſo few, ſo exceeding contrary to the Scripture, and derogatory to the glory of ſo wonderful an Undertaking.

4. It's irrational (as well as irreligious) to believe that God in his Word ſhould complement with the World, as if he loved them, to offer them Grace, on gracious, holy, and honourable terms, to call and invite them with promiſes of acceptance, as if he intended good will unto them, and will damn them the deeper in Hell for their diſobedience (as themſelves affirm,) and yet never intended any Grace to them, nor could intend it, if Chriſt died not for them. As if God dealt with poor periſhing Sinners, as *Joab* dealt with *Amaſa*, 2 Sam. 2. 9, 10. and as *Judas* dealt with Chriſt, to offer them a kiſs of love, *Pſal.* 2. 10, 11, 12. deſignedly to damn them the deeper in Hell, is both irreligious and irrational to imagine.

That which is uſually objected in this matter, is, *Rom.* 9. 16. to 22. and 11. 7. *That God hath*

from

from his own will reprobated ſome, and they cannot be ſaved, but muſt periſh: That Chriſt died not for them, nor was any good will in the Goſpel intended to them.

1. To this I ſay, That we may not underſtand the Decrees of God, ſo as may contradict his revealed Will and Law of Grace to Men, which calleth upon all, and promiſeth life to all that do believe and obey him therein.

2. That it's both irreligious and irrational ſo to underſtand one or two Scriptures, as is contrary to the whole Word of God that ſpeaks of the ſame matter, where God ſaith, not only that he loved the World in the gift of his Son, and that he *taſted death for every one*, and calleth and inviteth all to accept the Grace, *Rev.*22.17. But alſo ſaith, *that he hath no pleaſure in the death of him that dieth, and why will ye die?* And anſwereth to it, that he *hath no pleaſure in the death of the Wicked, but that they would turn and live*, Ezek.18.31,32. and 33.11. and that Men by ſin deſtroy themſelves, *Hoſ.*13.9. So 1 *Tim.*2.4. he *would have all Men to be ſaved*, &c. And it muſt needs be both irreligious and irrational ſo to underſtand, *Rom.*9. as to contradict and give the lye to all theſe Scriptures, and many more.

3. We may ſo underſtand, *Rom.*9. as is both Religious, God-like, and Rational, ſo as will comport with the whole Scripture and Analogy of Faith, *viz.* That when Men have hardned them-

themſelves againſt the Mercy and means of good by God offered them for their ſpiritual and eternal welfare, which was the preſent caſe relative to the *Jews*, and the ſame of *Pharaoh* likewiſe brought as an inſtance, and of which the believing *Gentiles* were (and are) in danger, if they ſo ſin, *Rom.* 11.20,21. and in this caſe God is at liberty to exerciſe Juſtice and Mercy as he pleaſeth without any derogation to his Goſpel-Law of Grace.

Queſt. *If God willeth the good of all, is he not able to effect it? doth he will what he cannot effect?*

Anſw. This with ſome is much pleaded, though as wide from truth as weak: We are to diſtinguiſh between his Effecting and his Requiring Will, his revealed and requiring Will being his abſolute Will to us, and contrary to which we may not ſuppoſe any ſecret Will in God; and it's enough for us to know his abſolute revealed Will, with ſufficiency of means and helps for performance thereof, on neglect of which the Damnation will ariſe.

The abſolute revealed Will of God to his People of old was, that they ſhould keep his Law, and yet they tranſgreſſed it: and dare any ſay, it was not his real Will ſo to have it, but that he had a ſecret Will contrary thereunto? Let ſuch read and ponder *Pſal.* 81.13. *Iſa.* 48.18. and the ſame in the Goſpel, *Luk.* 13. 34. and 19. 41, 42. where they may find the Lord pitying them for

their

their miſcarriage in this matter; unleſs they will judge him as right at the Art of diſſimulation as ſome Men are, which is Blaſphemy againſt him ſo to imagine.

God hath not engaged himſelf to effect in us what he requireth of us, unleſs we (by his Grace) cloſe in with his Will made known unto us. God's Grace and our Duties muſt unite, if the work be done, *Rom.*1.16. *Iſa* 64.5. 1 *Pet.*4.19. ſo that it's moſt apparent that Men may, and too often do tranſgreſs the abſolute Will of God to their own deſtruction, *Hoſ.*13.9. *Pſal.*81. 11,12.

4. I do believe that when our Lord Jeſus *had by himſelf purged our ſins, he aſcended into Heaven, and ſate on the right hand of the Majeſty on high*, Mar.16.19. *Heb.*1.3. and is there in performance of his Mediatory-office between God and Men, 1 *Tim.* 2. 5. and that he is the alone King, Prieſt, and Prophet of his Church; King to rule, Prieſt to atone, and Prophet to teach; and that there is no other ſo, in things of a ſpiritual and Goſpel concern.

5. That he ſhall come again from thence, at the time appointed, and ſhall raiſe the dead, and *judge both the quick and dead at his appearing and Kingdom*, Joh.28.29. 2 *Tim.*4.1. and that then all that have been under the doctrine of the Goſpel, ſhall receive their eternal Judgment either of life or death, according to the promiſes and threats

threats thereof in the Goſpel, *Mar.* 16. 15, 16. *Joh.* 3. 19. and 5. 28, 29. and that at (and after) his appearing, ſhall be the reſtitution of all things, *Act.* 3. 21. the new and reſtored World, 2 *Pet.* 3. 13. *Rev.* 21. 1, 5. in and over which with his Saints, ſhall be his eternal Kingdom and Glory, *Iſa.* 9. 7. *Dan.* 7. 14, 17. *Mar.* 10. 30.

III. *Of the Scriptures.*

3. I do believe that the Holy Scriptures, the Old and New Teſtament, is the Word and Will of God, and eſpecially the doctrine of the Goſpel contained therein, is the alone Ground and Rule both of Faith and Practice, *Iſa.* 8. 20. 2 *Tim.* 3. 15, 16, 17. For this more full, ſee my *B. d. Chap.* 2.

IV. *Of the way in which we may obtain the Life promiſed in the Goſpel.*

4. That Faith in (Repentance) and obedience to our Lord Jeſus Chriſt, according to the doctrine of the Goſpel, are the terms of our Intereſt in the juſtification and life therein promiſed, and that ſo abſolutely the condition thereof, as that without which none that are capable Subjects can obtain it, *Mar.* 16. 15, 16. *Heb.* 5. 9. *Rev.* 22. 14. yet not the meritorious or deſerving cauſe thereof, that being alone in Chriſt Jeſus, as the only

only atoning Sacrifice for ſin, *Col.*1.20. *Eph.*5.2: and that whoever do believe in, love, and obey the Lord in the Goſpel, ſhall be ſaved, *Mar.* 16. 15,16. *Act.*16.31. *Heb.*5.9.

The Reaſons why I believe, that not only Faith but Goſpel-obedience and works are the terms of our Intereſt in Juſtification and Life, are,

1. Becauſe the Doctrine of the Goſpel ſo ſtates it, not only in the Scriptures before mentioned, but likewiſe in many others, as *Mat.*7.18,19,20. *Rom.*2.8,9,10. *Gal.*5.6. *Jam.*2,14,17,20. to 26. 1 *Joh.* 2. 17. *But he that doth the will of God, abideth for ever.*

2. Becauſe the Doctrine of Juſtification by Faith without works, as it is ſcriptureleſs, and ſo falſe; ſo it is a graceleſs, licentious and vain Doctrine, that will not, cannot ſave, *Jam.*2.14, 20.

3. And that both the Faith and Works muſt be ſuch as the Goſpel requireth, and not what Men pleaſe; or elſe the Lord will ſay at that day, *who required theſe things at your hands?* And among all the vertues and duties required in the Goſpel as concomitants with Faith, Love to God and Men are the chief, *Mat.*22.37,39. *Rom.*13.8. *Jam.*2,8. *Eph.*6.24. 1 *Cor.*16 22. becauſe, where this is in truth, it carrieth on to the right performance of all other Duties both to God and Men: and where this is wanting, there can be

no

no Religion in Truth, or acceptable with God: Faith without Love to God, and Love and Mercy to Men, will never juſtifie nor ſave, 1 *Cor.* 13. 1, 2. *Jam.* 1. 27. and 2. 14. and the reaſon is, becauſe the Goſpel is a Miniſtration wholly of Love and Mercy, and the Love and Mercy of God in the Goſpel is manifeſt, eſpecially in giving and forgiving; and this he expects ſhould be effected by the Power thereof in all his People. And it's to be feared, that the great failing among Chriſtians in this matter (much ariſing from the Doctrine of Juſtification by Faith without Works) will occaſion many to part with Chriſt at the laſt day with Sorrow, as the young Man did in the Goſpel, *Mat.* 19. 22. becauſe there will then *be Judgment without Mercy, to them that have ſhewed no Mercy*, James 2. 12. Read and ponder *Mat.* 18. 32, to 35. and I do believe, that whatever is ſtated in the Goſpel as the terms on which Grace and Life is promiſed, is abſolutely neceſſary thereunto, without which we cannot rightly claim the Promiſe, as *Mat.* 5. 3, to 12. *Rom.* 2. 7, to 10.

V. *Of the Power and Will of Man.*

I do believe that all Men have a power and liberty of Will, with the means and helps that God affords (eſpecially under the Goſpel,) to refuſe the Evil, and to chuſe the Good, ſo far as

only atoning Sacrifice for ſin, *Col.*1.20. *Eph.*5.2: and that whoever do believe in, love, and obey the Lord in the Goſpel, ſhall be ſaved, *Mar.* 16. 15,16. *Act.*16.31. *Heb.*5.9.

The Reaſons why I believe, that not only Faith but Goſpel-obedience and works are the terms of our Intereſt in Juſtification and Life, are,

1. Becauſe the Doctrine of the Goſpel ſo ſtates it, not only in the Scriptures before mentioned, but likewiſe in many others, as *Mat.*7.18,19,20. *Rom.*2.8,9,10. *Gal.*5.6. *Jam.*2,14,17,20. to 26. 1 *Joh.* 2. 17. *But he that doth the will of God, abideth for ever.*

2. Becauſe the Doctrine of Juſtification by Faith without works, as it is ſcriptureleſs, and ſo falſe; ſo it is a graceleſs, licentious and vain Doctrine, that will not, cannot ſave, *Jam.*2.14, 20.

3. And that both the Faith and Works muſt be ſuch as the Goſpel requireth, and not what Men pleaſe; or elſe the Lord will ſay at that day, *who required theſe things at your hands?* And among all the vertues and duties required in the Goſpel as concomitants with Faith, Love to God and Men are the chief, *Mat.*22.37,39. *Rom.*13.8. *Jam.*2,8. *Eph.*6.24. 1 *Cor.*16 22. becauſe, where this is in truth, it carrieth on to the right performance of all other Duties both to God and Men: and where this is wanting, there can be

no

no Religion in Truth, or acceptable with God: Faith without Love to God, and Love and Mercy to Men, will never juſtifie nor ſave, 1 *Cor.* 13. 1, 2. *Jam.* 1. 27. and 2. 14. and the reaſon is, becauſe the Goſpel is a Miniſtration wholly of Love and Mercy, and the Love and Mercy of God in the Goſpel is manifeſt, eſpecially in giving and forgiving; and this he expects ſhould be effected by the Power thereof in all his People. And it's to be feared, that the great failing among Chriſtians in this matter (much ariſing from the Doctrine of Juſtification by Faith without Works) will occaſion many to part with Chriſt at the laſt day with Sorrow, as the young Man did in the Goſpel, *Mat.* 19. 22. becauſe there will then *be Judgment without Mercy, to them that have ſhewed no Mercy*, James 2. 12. Read and ponder *Mat.* 18. 32, to 35. and I do believe, that whatever is ſtated in the Goſpel as the terms on which Grace and Life is promiſed, is abſolutely neceſſary thereunto, without which we cannot rightly claim the Promiſe, as *Mat.* 5. 3, to 12. *Rom.* 2. 7, to 10.

V. *Of the Power and Will of Man.*

I do believe that all Men have a power and liberty of Will, with the means and helps that God affords (eſpecially under the Goſpel,) to refuſe the Evil, and to chuſe the Good, ſo far as

will render them inexcuſable in the Judgment, who refuſe his Counſel, and chooſe to follow their own Wills and Luſts, *Joſh.* 24. 15, 22. *Luk.* 10. 42. *Phil.* 2. 12, 13, 14 15. *Mat.* 11. 28, 29. *Rom.* 1. 20. and 2. 1, 2.

The Reaſons of this my Faith: are,

1. Becauſe I do not find that God in his Word, threatens to condemn any for weakneſs, but for wilfulneſs; not becauſe they cannot, but becauſe they will not believe, *Joh.* 5. 40. *Luk.* 3. 34. *Mat.* 22. 4, 5, 6.

2. Becauſe he blames, pities, and bemoans thoſe who refuſe his Counſel, and tranſgreſs his Laws, *Pſal* 81. 11. *Luk.* 13. 34.

3. Becauſe he calls and invites Sinners to come in and accept his Grace, which we may not imagine, were it impoſſible for them ſo to do, *Iſa.* 55. 6, 7. *Rev.* 22. 17.

4. Becauſe to ſuppoſe Men to be uncapable to believe and obey the Goſpel, with the helps afforded, without a Miracle (as ſome ſay,) is to ſuppoſe Men (in this matter) not to differ from Beaſts, who are capable by Miracle to do what God will have them. God could, and did make *Balaam's Aſs to ſpeak with man's voice.* But Men ſhall one day know, that God made them Men and not Beaſts, if they make not themſelves ſo by beaſtly Principles and Practices. 'Tis true, that in the Goſpel many were converted to the Faith by the ſight of Miracles done without them,

them, *Act.*5.14. and 13.12. but the converſion of Sinners is no where called a Miracle, that I know.

5. Becauſe for us to ſuppoſe that God ſhould bring forth ſo gracious a diſpenſation of Love to the World, in the gift of his Son; and Chriſt to die for the World; and in love, ſend the Goſpel of this Grace to be publiſhed to the World, with gracious Invitations to accept it, and to ſtate an Intereſt therein, on impoſſible terms to be obtained without a Miracle, and do not effect this Miracle, and yet will damn People for not obtaining, is not only diſhonourable to God, to Chriſt, to the Goſpel, and to the Publiſhers thereof; but renders the whole glorious deſign of God therein, to be null and void, diſcouraging all Men from believing thereof, it rendring them altogether uncapable, and therefore is to be denied by all ſober Chriſtians.

VI. *That Faith in the Lord Jeſus is effected by the Power of God in the Goſpel.*

Yet 6. I do believe that whoever do obey the Lord, in the Faith of the Goſpel, in Sincerity and Truth, that it is by the Grace, Spirit, and Power of God in the Goſpel, *Rom.*1.16. & 5.5. and 10.14. by which Grace and Power they are and ſhall *be kept through Faith*, and a holy dependancy upon him *unto Salvation*, 1 Pet.1.5.

*Joh.*10.27,28,29. and 15.4,5,6,7,10. *Pſal.*37.39. and 125.1. and that without this holy dependancy upon, and cleaving to the Lord, in the Faith, Love, Hope, and obedience of the Goſpel, Believers may poſſibly, yea, very probably fail of, and fall from the Grace of God, and ſo miſs of the Glory promiſed, *Heb.*3.12. and 12.15. 2 *Pet.* 3.17. Although I do believe, that ſome are ſo known of God, and given to Chriſt, as that they have been, and ſhall be in time called, and ſupplied with perſevering Grace, ſo as to obtain the end, *Joh* 6.39. *Rom.*8.29,30. Yet theſe are only known of God, 2 *Tim.* 2. 19. and leave no room for any *to be high-minded, but to fear an evil heart of unbelief, in departing from the living God*, Rom. 11.20. *Heb.*3.12. nor doth it at all derogate from the general Grace of God to Men, *Joh.* 6.40.

The Reaſons of my believing the danger of Believers failing of, and falling from the Grace of God, without their careful watch and keeping cloſe with him, are,

1. Becauſe the Scripture ſo plentifully ſpeaks and forewarns of the danger thereof, but never of the impoſſibility of falling. Beſides thoſe already mentioned, among many ſee theſe, *Rom.* 8.13. and 11.20. 1 *Cor.*10.12. *Col.*1.23.

2. Becauſe the Scripture mentions ſome that were fallen, 1 *Tim.* 1. 19. and others that were fallen, or would fall, 2 *Pet.*2.1. ——and the reſt

in

in danger of falling, *Chap.* 3. 17. 1 *Cor.* 9. 27.

3. Becauſe the Lord himſelf, and his Apoſtles beſt knew the danger, and what Doctrine was beſt for our ſafety, and to prevent the danger, (to whom we ought to give heed, and not to our own devices) whoever taught the danger, but never the impoſſibility of falling from Grace, as before hath been proved, *Mat.* 10. 22. *Luk.* 9. 62.

4. Becauſe the Doctrine of impoſſibility of falling from Grace, being contrary to the Doctrine of Chriſt and his Apoſtles, muſt needs be a graceleſs and dangerous Doctrine, and that the Lord knew, and therefore hath ſo plentifully ſtated the contrary in the Scripture. If we would ſtudy a Doctrine tending to cauſe People to fail of, and fall from the Grace of God, we cannot ſtudy a more likely, than to teach impoſſibility of falling. Remove the danger, and the careful and watchful fear will be over, *Rom.* 11. 20. *Heb.* 12. 25, 28, 29, and the watchfulneſs and Prayer will quickly ceaſe, *Luk.* 21. 36. and it's greatly to be feared, that many (inſenſible) grow graceleſs, whilſt pleading impoſſibility of falling from Grace.

Object. *The Doctrine of poſſibility of falling from Grace, is an uncomfortable Doctrine.*

Anſw. That Doctrine which is moſt ſafe, is moſt truly comfortable. To know the danger, and to keep on our watch, being the way appointed for our ſafety: In that way may we ex-

pect ſafety, and ſo true and ſolid conſolation, *Iſa.*64.5. 2 *Cor.*1.3,4.5. with *ver.* 12. Whatever comfort People may pretend unto, without the teſtimony of a good Conſcience in a holy walk with God and Men, they will find no ſafety therein at laſt: ſo that being the beſt way, that is moſt ſafe, and it being moſt ſafe to know the danger, (it's ſo accounted in all caſes with wiſe Men) the moſt ſafe way muſt needs be moſt truly comfortable, and the other moſt truly dangerous, and in the end uncomfortable.

VII. *And further, to ſpeak of the Reſtitution of all things, and the World to come, which in ſome Caſes I have more largely ſtated in my Anſwer to* Mr. Cox's, *in my 7th* Chapter.

And as I do believe the Reſtitution of all things, the new and reſtored World, and the glorious Kingdom and Raign of Chriſt with his Saints therein, mentioned in the concluſion of the ſecond Article: ſo as to the degrees, diſtinctions, and times of accompliſhing thereof, I do believe,

1. That it ſhall extend it ſelf to the recovery of all Mankind from the firſt Death, fallen into by the firſt Tranſgreſſion, *Gen.*3.17,18,19. *Rom.* 5.18. 1 *Cor.*15.22. and all the World out of that Eſtate it fell into by Mans ſin, *Act.*3.21. *Rom.* 8.19,20,21. *Rev.*21.1,5.

2. That

2. That after the Reſurrection and Judgment, it ſhall extend to the glorious Salvation of all the Faithful, with Chriſt in his Eternal Kingdom and Glory, *Joh.*14.2. *Mar.*10.30.

3. That this Reſtitution and Glory of the new World in all its parts, ſhall be effected by degrees, in the times appointed by the Father, *Act.* 1.7. and 3.21. *Eph.*1.10.

4. That at, and after the Judgment, ſhall be ſome kind of degrees of bleſſing to the Nations in general, *by the Seed of the Woman that ſhall break the Serpents head, the Seed of* Abraham *in whom all Nations of the Earth ſhall be bleſſed*, (except ſuch as are by the bleſſed Seed himſelf excepted) *Mat.*12.31,32. *Prov.* 1.23, to 33. *viz.* ſuch as wilfully rebel againſt the Light, and ſo ſin away their ſhare in this Bleſſedneſs promiſed.

That there ſhall be ſome general Bleſſing for the Nations after they have born their Judgment: my Reaſons for it are,

Firſt, To prove the Truth.

Secondly, The Time.

1. Becauſe the Scripture in expreſs terms ſaith it, That in *Abraham's Seed* (that is, *in Chriſt*, Gal.3.16.) *all the Nations of the Earth ſhall be bleſſed*, Gen.12.3. and 22.18. with many other Scriptures to the ſame effect, *Pſal.* 72.17. *Iſa.* 66.18. Though Believers are the Subjects of the ſpecial Bleſſedneſs, yet that anſwers not the general terms of the Promiſes, nor argues that

none elſe ſhall have any bleſſing in the World to come. When the Scripture ſaith, *All Nations, all the Families, all the Kindreds of the Earth ſhall be bleſſed in him*; I ſhall in this ſay, as Mr. *Increaſe Mather* ſaith, on the Myſtery of *Iſraels* Redemption, from *Rom.*11.26. *All* Iſrael *ſhall be ſaved*, that is, all the Tribes of *Iſrael*, in oppoſition to thoſe that ſay, *It intends a few of all.* He ſaith *Pag.* 5, 6. *That cannot be the meaning of the Words, for the note of univerſality,* [*all* Iſrael,] *will not bear ſuch a particular reſtrained interpretation: Surely the Scripture is not wont to uſe ſuch harſh improprieties of Speech, as to ſay All, when not all, but a few only are intended. And* Pag. 9. *All* Iſrael *ſhall be ſaved*, that is, *very many* Iſraelits *ſhall be ſaved*; *it noteth not only many, but moſt*; *it ſignifieth not only a majority, but a very full and large generality.*

So I ſay, That thoſe large and general Promiſes to the Nations, of Bleſſedneſs in *Abraham*'s Seed; as, *All Nations of the Earth, all the Families, all the Kindreds of the Earth ſhall be bleſſed in him*, extends it ſelf far beyond a few, a very few in compariſon of all the Nations, but *it ſignifieth not only a majority, but a very full and large generality, and not a few only.*

2. Becauſe there are many other Promiſes to the Nations in general, as properly ariſing from, and anſwering to thoſe forementioned Promiſes to *Abraham*, and are of like import to the Nations,

tions, to be performed in time, extending far beyond the ſpecial ſaved ones, and diſtinct from them, as that, *All Nations that God hath made, ſhall come and worſhip before him, and glorify his Name*, Pſal. 86.8. *and that all the ends of the World ſhall remember & turn to the Lord, and all the Kindreds of the Nations ſhall worſhip before him*, Pſal. 22.27. and [illegible]6. diſtinct from the Church. *Ver.* 18. *It ſhall come, that I will gather all Nations, & Tongues, and they ſhall come and ſee my Glory.* Verſ. 23. *All Fleſh ſhall come and worſhip before me, ſaith the Lord:* and this ſhall be in the time of *the new Heavens and new Earth*, Verſ. 22. and *Mal.* 1.11. *From the riſing of the Sun, unto the going down of the ſame, my Name ſhall be great among the* Gentiles: with multitudes of like import in the Prophets that might be mentioned; and in the New Teſtament is the ſame confirmed, as the opening and explaining of the Prophecies in the Old, *Act.* 3.21. *Eph.* 1.10. *Phil.* 2.9 10. with *Rev.* 5.13. 1 *Tim.* 4.10. where it's expreſt (for ſubſtance) in the terms of general and ſpecial Salvation, *God is the Saviour of all Men, eſpecially of them that believe.*

2dly. The time when this general bleſſing to Nations, in which they ſhall worſhip and ſerve the Lord, and his People ſhall be, *i. e.* in the World to come, at and after the Judgment is over, and not before. I believe from theſe Scripture-grounds following, which will further con-

firm

firm the present Truth as stated, as likewise the time when it shall be.

1. Because that *all the Kindreds of the Earth, all the Nations that God hath made*, cannot be capable to be blessed by Christ, and to serve and worship him, till the Resurrection and Judgment is over; for *all Nations that God hath made*, intends all that ever hath been, or shall be, or else it is not *all the Nations that God hath made*; but all must be raised up, and come and *worship and serve the Lord, and glorify his Name*, which will not (cannot) be, till after they are raised, and have past the Judgment.

2. Because it must be in the *times of the Restitution of all things*, in the new and restor'd World, that this must be accomplished upon the Nations, and therefore not till after the Resurrection and Judgment, *Isa.* 66. 18. with *verse* 22, 23. and the new Heavens and new Earth promised, will not be till after the dissolution or change of the old, 2 *Pet.* 3 13. *Rev.* 21. 1, 5. and it's in this time and state, that all the Nations shall worship and serve the Lord, and therefore it must be after the Resurrection and Judgment.

3. Because the Scripture saith, it shall be when the Lord cometh to sit upon his Throne of Judgment, to judge the World in Righteousness, that all the Nations shall enjoy this Priviledge and Blessing, *Psal.* 9. 7, 8. with *Psal.* 96. 10, 13. and 98. 9. and 82. 8. *Arise, O God, judge the Earth*:

for

for thou ſhalt inherit all Nations. His inheriting all Nations muſt be at, and after he hath judged the Earth, and therefore at and after the Judgement.

4. Becauſe the Scripture not only ſaith, it ſhall be in the times of the new Heavens and new Earth, and in and after the Judgment, but in that time when the great Tranſgreſſours ſhall be ſuffering, where *their Worm ſhall not die, neither ſhall their Fire be quenched*, Iſa. 66. 18, 23, 24. In this time it is, *that all Nations, and Tongues ſhall come and ſee the Glory of Chriſt, and all Fleſh ſhall come and worſhip before him*, and go forth and look upon thoſe in torment; and therefore it muſt be after the Reſurrection and Judgment.

5. Becauſe this worſhipping and ſerving of the Nations, is plainly ſtated in Scripture, to be after they have born their Judgment, and that is over and paſt, as *Rev.* 20. The Judgment is paſt and over, and after that comes *the new Heavens and new Earth*, into which comes down the glorious, *holy City from God out of Heaven*, Chap. 21. 12. And after this the Nations worſhipping and ſerving the Lord, *v.* 24, 26. and to this agreeth *Zeph.* 3. 8, 9. after the gathering *of the Nations, and pouring out upon them the Indignation, even all the fierce Wrath*, which ſutes with the ſeven laſt Plagues, in the very terms thereof, *Rev.* 15. 1. *in which is filled up the Wrath of God*, and is to be accompliſhed at and after Chriſts appearing in the

the Judgment, that the gathering of the Nations, and pouring out of *all the fierce Wrath muſt be*, Rev. 14.14—19,20. and after this is over, he will *turn to the People a pure language, that they may all call upon the Name of the Lord, to ſerve him with one conſent*, Zeph. 3.9. which fully agreeth with *Pſal.*86.8. and 22.27. with many other Scriptures to the ſame effect.

6. Becauſe *the leaves of the Tree of Life are for the healing of the Nations*, after the Judgment is over, in the eternal Eſtate, *Rev.*22.2,5. and *Iſa.* 19.22. and *Ezek.*47.11,12. which are Prophecies of the ſame time and ſtate, and to which (very probably) *Rev.*22.2. relateth, and therefore it muſt be after the Judgment.

7. Becauſe the promiſe of the peaceable time and ſtate of the World, and of the Kingdom of Chriſt therein, in which *Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more*, Iſa.2.4. *Mic.*4.3. *Pſal.*46.8.9,10. will not be till the thouſand Years are expired, and the Judgment paſt, *Rev.* 20. 7, 8,9. When the thouſand Years are expired, the Nations will be in a flame of War, therefore the peaceable time promiſed to the Nations will not (cannot) be, till this is over, when *they ſhall learn War no more*; and in this time and ſtate it is, that all Nations ſhall come and worſhip, therefore after the Judgment is over, *Iſa.* 2. 2, 3. *Mic.*4.5. *Pſal.*46.10. *Mal.*1.11.

8. Becauſe

8. Becauſe it's more than probable, that all the Scriptures that promiſe to Chriſt an everlaſting Kingdom upon the Throne of *David*, do relate to his Kingdom and Raign in the World to come, and that too, after all his Enemies are ſubdued, and viſibly ſubjected under him, which will not be till after the Reſurrection and Judgement is over and paſt, 1 *Cor.*15.23,24,25. which expreſsly relates to *Pſal.*120.1. and that his right-hand Kingdom on his Fathers Throne, *Rev.*3.21. is an intervening Glory, as a preſent reward of his Sufferings, and for performance of his Mediatory-office, till his own Kingdom take place, which will be his higheſt viſible Glory, and of which *he is in expectation*, Heb. 10. 13. And hence it likewiſe appears, that the ſervice and worſhip of the World will not be, till this promiſed Kingdom take place, in which all Nations ſhall ſerve him, *Pſal.*72.8,9,10,11. It muſt be *when all Enemies are made his Footſtool.*

9. Becauſe (as before I ſaid) this general Salvation by Chriſt in the World to come, is that which tends ſo wonderfully to exalt the glory of his Sufferings, and Death for the World, and the deſign of God therein. The more univerſal the deſign was, the more of Grace, and the more glorious to the name of God and Chriſt, and the narrowing thereof to a few only; and all the reſt of Mankind, with the whole Creation eternally to periſh, not only contradicts the truth

truth of the whole Volum of the Book of God, but wonderfully derogates from the glory of God and Christ designed in this wonderful Undertaking, *Joh.* 13. 30, 32. *Isa.* 6. 3. with *Joh.* 12. 41. *Psal.* 72. 19.

10. Because it's that in which the Glory of the Kingdom and Raign of Christ in the World to come is so wonderfully concerned: for *the honour of a King is in the multitude of People*, Prov. 14. 28. If a King should have a glorious Queen (only,) and have no People, no Subjects, where would his honour be? The Church is (and shall be) the Lord's Queen, the royal and eternal Consort of Christ, *the King and Lord of Glory*, Psal. 45. 9. *Upon thy right-hand did stand the Queen in the Gold of* Ophir.

It's true, the Queen is a Subject to the King, yet above all others with the King, and neareſt to him, as his royal Consort, bearing part (at least) of the honour of Government. But if the King have not his other Attendants, his Royal Council, with multitude of Subjects in variety of degrees, where will his honour be?

So the Lord and King Christ Jesus, especially of the new and restored World, *Zech.* 14. 9. who then shall be visibly *Lord of Lords, and King of Kings*, Rev. 19. 16. and shall have all things sutable to such a Kingdom; yea, far surpassing all the Glory of the most glorious Monarchs that ever were in this World as Types of this his Glory;

yea,

yea, *Solomon* (the moſt famous Type of Chriſt, in this his moſt glorious reign) in all his glory came infinitely ſhort of him.

For firſt, His Church, his Spouſe, yea, his then married Wife and Queen, *Rev.* 19. 7. ſhall keep Court with him in the glorious, holy City, and ſhall reign with him for ever, *Rev.* 22. 3,4,5.

Secondly, The glorious holy Angels ſhall be his and his Queens Attendants, *Heb.* 1. 6. *Rev.* 5.11. for the Church his Wife and Queen ſhall be united nearer to him by far than the glorious holy Angels, *Heb.*2.16. *Eph.*5.30. who ſhall be his and his Churches Attendants.

Thirdly, All the World ſhall be raiſed by him, and be his Subjects, in various ſtates and degrees, and ſhall worſhip and ſerve him (as before hath been proved,) and all as an effect of giving himſelf a Sacrifice for *the Life of the World*, Joh.6.51. 1 *Joh.*4.14. *Phil.*2.6. to 11. and in which conſiſteth a very great part of the glory of his Kingdom in the World to come; for allow him no Subjects in his Kingdom, beſides his married Wife and Queen, you take away a very great part of his Kingdom and Glory.

11. And finally, this bleſſing of the Nations in general in their worſhipping and ſerving the Lord Chriſt, muſt and ſhall be in the World to come, at and after the Reſurrection and Judgment, not only from the former grounds

ſtated,

ſtated, but becauſe this Glory ſhall be effected at and after the ſounding of the ſeventh Trumpet, *Rev.* 10.6,7. when the time of this World ſhall be no more, *but the myſtery of God ſpoken of by the Prophets ſhall be finiſhed.* And what is this *myſtery ſpoken of by the Prophets*, but *the Reſtitution of all things, ſpoken of by all the holy Prophets that have been ſince the World began?* Act. 3. 21. the glory of the World to come, and the Kingdom of Chriſt therein. Which myſtery is more fully explained at the ſounding of the ſeventh Trumpet, *Rev.* 11. 15. to which *Chap.* 10 6,7. refers, *And the ſeventh Angel ſounded, and there were great Voices in Heaven ſaying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt; and he ſhall reign for ever and ever.* Here is *the finiſhing of the myſtery of God, ſpoken of by all the holy Prophets ſince the World began.* The breaking of the Serpents head by the Womans Seed, the Bleſſing promiſed to all Nations in *Abraham*'s Seed, the glorious Kingdom of the Seed and Son of *David* (promiſed) over the whole World, ſhall then be finiſhed, *Pſalm* 2.11,17. when *the Glory of the Lord ſhall fill the whole Earth*, verſ. 19. *and all Nations ſhall worſhip before him*, Rev.15.4.

That whatever Bleſſing the Nations in general may obtain at that day, as it ſhall be after they have paſt the Judgment, ſo their ſtate in general will be a ſtate of Service, Bondage, and Slavery,

Slavery, compared with the ſtate of the married Wife, *Iſa.*60.14. *Zech.* 14. 9, 16, to 19. *Mic.*7. 16,17. yet far excelling thoſe that ſhall be under the loweſt and deepeſt Judgment, *Iſa.*66.24.

That as the World to come, and whole Reſtitution ſhall be all effected by the Death, Reſurrection, Life, and Power of Chriſt; ſo his Kingdom and Glory therein (over the World,) with his married Wife the Church, ſhall be Eternal, and never have an end; it ſhall be a Kingdom and World without end, *Dan.* 7. 14, 27. *Iſa.* 45. 17. *Rev.*11.15. and 22.5. *Luk.* 11. 33. I ſhall (nor need) in this ſay no more, but only offer three things to ſerious conſideration.

1. Where is any Scripture that doth declare an end of the World to come, and of the Kingdom of Chriſt therein? If not, but fully the contrary, then it muſt needs be mans invention ſo to imagine.

2. Whether the Eternal Life and Glory promiſed, be not in the World to come? *Mar.* 10. 30. with *Mat.*19.29. and if ſo, then where is any promiſe in the Scripture of Eternal Life in another World? and if not, then whether thoſe that ſuppoſe an end of the World to come, do not withal ſuppoſe an end of the Kingdom of Chriſt, and of the Life and Glory of the Saints promiſed in the Goſpel therein?

3. Where is any Scripture that doth expreſly or impliedly aſſert the going away of Chriſt with all

his Saints to Heaven after the Reſurrection and Judgment is over? and if there be none, then whether we may not ſafely conclude it to be but the device of Men, and to have no truth in it, it being ſo contrary to the Glory of his Kingdom and Government here below in the new and reſtored World.

I know but two things, that is, or can be ſaid in this matter.

I. That the Scripture exhorteth *to lay up for our ſelves treaſure in Heaven*, Mat. 6. 20. to be *ſeeking after, and ſetting our Affections on things above*, Col. 3. 1, 2. that the *incorruptible Inheritance that fadeth not away, is reſerved in Heaven*, 1 Pet. 1. 4. that Chriſt will *come again, and receive his People to himſelf, that where he is, there they may be alſo*, Joh. 14. 2, 3.

1. To this I ſay, It's true, that our All is in Heaven, our God, our Chriſt, and the Glory to come is all in Heaven, is fully granted. But,

2. It ſhall come down from thence into the new and reſtored World. Chriſt ſhall come down, and the glorious *Holy City ſhall come down from God out of Heaven, and the Tabernacle of God ſhall be with Men*, Rev. 3. 12. and 21. 1, 2. and ſo the Saints, Heaven, and Glory ſhall be here below, in the Holy City, into which Chriſt will receive them with himſelf. And this is explain'd 1 *Pet.* 1. 5. *It's ready to be revealed in the laſt time*, that is, revealed from Heaven, coming down from

from God out of Heaven, as *Verſ.* 13. The coming of Chriſt from Heaven, is called *the revelation of Jeſus Chriſt*, ſo 2 *Theſſ.* 1.7.

II. It may be, and is objected, that it's ſaid, 1 *Cor.* 15. 24, 28. That he *muſt deliver up the Kingdom to the Father, and God ſhall be all in all, and the Son himſelf ſhall be ſubject*; which ſeems to import an end of the Son's Kingdom, and ſo probably a going away to Heaven with all his Saints.

Anſw. 1. We may not underſtand one Scripture ſo, as to contradict all others that ſpeak of the ſame thing, that can be neither true nor ſafe; and all other Scriptures that ſpeak of the Kingdom of Chriſt in the World to come, ſay, it ſhall be eternal, without end; and therefore we may not underſtand, 1 *Cor.* 15.24,28. ſo as is contrary thereunto, that can be neither true nor ſafe.

Anſw. 2. That Scripture rightly underſtood, explains it ſelf, ſo as will comport with all the Scriptures that ſpeak of the ſame thing, *viz.* That the World to come, and the Kingdom of Chriſt therein, ſhall be Eternal.

(1.) Becauſe it's the preſent Kingdom of the Son, as exerciſed at the right-hand of the Father, that ſhall be delivered up, and not his own Perſonal, Viſible Kingdom, as upon the Throne of *David*, that muſt be for ever, *Iſa.* 9.7. and that it is his preſent Kingdom at the right-hand of

God, is clear, *v.*24,25. *for he muſt reign till he hath put all Enemies under his feet*, herein alluding to *Pſa.*110.1. and this Reign is after his coming from Heaven, and the firſt Reſurrection, *Verſ.* 23,24. and is apparent, that it's this Reign and Kingdom that ſhall be given up *when all his Enemies are his Footſtool*, of which *he is in expectation*, *Heb.*10,13. for in this right-hand Kingdom ſhall he be, after he is come from Heaven, *Mat.*26.64. and after the firſt Reſurrection, 1 *Cor.* 15.23,24. and till the whole Conqueſt over all Enemies is over, *Pſal.*110.5,6,7. and of Death the laſt Enemy, which will not be till the thouſand Years Reign and Judgment be over, *Rev.*20.14. for until the whole work is finiſhed, and the laſt Enemy deſtroyed, which is Death, he is ſtill in his right-hand Kingdom, in the proper ſenſe of *Pſal.*110.1. 1 *Cor.*15.24,28. and hath not given it up to God the Father, for that is not to be done till all is made ſubject to him, and then ſhall he reign over all as the viſible King and Lord of the whole Earth, *Heb* 2.8. *Iſa.*54.5. *Zech.*14.9.

(2.) It's apparent that it intends not the giving up of his own viſible Kingdom after all is viſibly made ſubject to him, becauſe it is the higheſt Glory mentioned in Scripture that is deſigned him, of which he *is in expectation*, Heb. 2.8. and 10.13. for all except the Father himſelf muſt be viſibly put under him, but *he is excepted that did put all things under him*, 1 Cor.15.27.

So

So that the ſum of all is, to let us to know, that in this top-glory of the Son of God, and the Son of *David*, when all things are put under him, and made ſubject to him, and that he is the viſible King and Lord of the whole Earth, of which he is in expectation; that the Father is excepted herein, only himſelf will be above him, and the Son ſubject to him, in this his glorious Kingdom; that the Father will rule eternally in and by his Son, in this his viſible Glory; and in this ſenſe will the Father be all in his own Kingdom, being delivered up by the Son, *and in all*, in his Son's Kingdom, though the Son be the only viſible Lord thereof. And thus God the Father will not loſe his Glory in his Son's Kingdom, but then ſhall be perfectly performed that ſaying of Chriſt, *Joh* 5.22,23. *that all Men ſhall honour the Son, even as they honour the Father*, and this Glory of the Father in the Son's Kingdom ſhall be no diminution at all to the Son's Glory, but rather the augmentation thereof. As the Son's Kingdom at his Fathers right-hand, is no diminution to his Fathers Glory, ſo ſhall not the Father's Kingdom and Glory (as exerciſed in, by and with the Son) any whit diminiſh either the Sons or the Saints Glory, but increaſe it rather.

And hence it is, that it's ſometimes called the Fathers Kingdom, *Mat.*6. 10. and 13.43. and 26.29. and ſometimes the Son's Kingdom, *Mat.*

16.28. *Luk.*22.29. *Joh.*18.36. 2 *Pet.*1.11. All which tends to clear this matter, *viz.* That the Kingdom of Christ, when all is brought under him, in the World to come, shall be eternal, the Father reigning in and by him. As he now reigns with the Father on his Throne, and so shall continue till all his Enemies be made subject to him, so shall his Father reign with him on his Throne. And as the Father shall *be All* on his own Throne in Heaven, so shall he be *in all* in his Son's Kingdom here below, *Phil.* 2. 10, 11. and indeed the top-glory, both of the Father, Son, and Saints, designed in the Restitution by Jesus Christ, will issue here, 1 *Tim.*6.14,15,16. *Mat.*19.28.

And in this Estate shall Christ be both King and Priest upon his Throne for ever, *he being a Priest for ever, after the order of* Melchisedeck, *Heb.*5.6. and 7.17. *consecrated so for evermore*, vers.28. The middle Person between God and Men, between the Father and his Church, as the head thereof, in whom their standing and service shall be perpetually presented and accepted, and the service of the Nations shall have acceptance, *Isa.*60.7. And thus shall the blood of Christ be known to be the Blood of the new and everlasting Covenant, *Heb* 13.20. and on this Mediator and Covenant, the everlasting State, World, and Kingdom of Christ shall be founded and continued, *Rev.*5.12,13. and 22.1,3.

That

That as all is founded in the one Sacrifice, ſo it is and ſhall be all effected by a new and everlaſting Covenant (in and with the Lord Chriſt, who was this one Sacrifice) and not by the old.

1. That with *Adam* is broken, and could do nothing of this kind, That brought in Death, and the Curſe upon Man, and upon the whole Creation for man's ſin, *Gen.* 3. 16. to 19. but could not recover from that Eſtate.

2. The Law could not do it, being but a figurative Miniſtration, it could do nothing in this matter, but leave all under Curſe and Death ſtill, making nothing perfect, *Heb.*7.19. and 11.40. but it muſt all be effected by a new Covenant of Grace and Life in the *ſecond Man, who is the Lord from Heaven*, Gen. 3. 15. and 22. 18. *Gal.*3.17. *Life and immortality is brought to light through the Goſpel*, 2 Tim.1.10.

The myſtery of Iniquity having gotten very much footing in the World by confounding the Covenants, making them all but one, and not diſtinguiſhing according to the truth thereof. Much of Goſpel-truth, relating to the Church here in this World, hath been clouded thereby, as well as the Glory that is to come; as likewiſe many dangerous Errors proceed therefrom, ſo that it's no marvel that the great Judgments threatned to come upon the profeſſing part of the World in the latter days, is for *breaking the everlaſting Covenant*, Iſa.24.5.

That the Kingdoms of this World are given to the Princes and Powers thereof, (as ſubordinate unto Chriſt) until he come *to take to himſelf his great Power, and to reign, at which the Nations will be angry, becauſe they muſt then be judged*, Rev. 11. 17, 18. and that it is the ordinance of God, and duty of his People, to be ſubject to them in all lawful things of worldly concern, *Rom.* 13. 1, 2, 3. 1 *Pet.* 2. 13, 14, 15. and patiently to bear and ſuffer whatever they meet with from Men, for the name and ſake of Chriſt, till that day come, *Act.* 14. 22. 2 *Theſſ.* 1. 7. *Jam.* 5. 7, 8.

Thus have I endeavoured to give a brief account of my Faith in the great matters of *the glorious Goſpel of the bleſſed God*: And if I muſt be accounted by ſome an Heretick herein, I hope I ſhall gladly bear it, for the ſake of Chriſt my dear Lord, till the great day of deciſion come, when all Mens Faith and Works ſhall be made manifeſt, of what ſort it is; and then, every one that hath been right for God, *ſhall have praiſe of him*; and ſo I ſhall conclude this with theſe following Scriptures.

2 Pet. 3. 11. *Seeing then that all theſe things ſhall be diſſolved, what manner of Perſons ought we to be in all holy converſation and godlineſs.*

Verſ. 14. *Wherefore (beloved) ſeeing ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs.*

Iſa. 32. 4. *The tongue of the ſtammerers ſhall be ready*

ready to ſpeak plain, and the heart alſo of the raſh ſhall underſtand knowledge.

Chap. 29. 24. *They that erred in ſpirit, ſhall come to Underſtanding; and they that murmured, ſhall learn Doctrine.* Amen.

Pſal. 116. 10. *I believed, therefore have I ſpoken.*

Luk. 2. 29, 30, 31. *Now, Lord, let thy Servant depart in Peace; for mine eyes have ſeen thy Salvation, which thou haſt prepared before the face of all People, a Light to lighten the* Gentiles, *and the glory of thy People* Iſrael.

Mat. 24. 14. *And this Goſpel of the Kingdom ſhall be preached in all the World, for a witneſs unto all Nations, and then ſhall the end come,* Rev. 14. 6, 7.

The Church with whom I walk, is united in the ſubſtance of this Faith, before declared.

The

The Poſtſcript.

A Confeſſion of Faith lately publiſhed from *London*, providentially coming to my hands; and contrary to my expectation, finding ſuch things therein, as was and is truly grievous to me, it being inconſiſtent with the true Faith and Religion of God, I could not in good conſcience, both towards God and Man, paſs it by, without ſaying ſomething thereunto.

In which I find, under the name of fundamental Principles of Faith, no leſs than ſeven things of ſpecial note, contrary thereunto, moſt of which I have before detected, and them I ſhall but only name; ſo that though there are many good Truths ſcattered therein, yet theſe contrary, unſound, and unſcriptural notions contradict and undo them all.

As 1. Abſolute Reprobation of the World from Eternity alone from the free Will of God, though not plainly in terms expreſt, but more covertly and hiddenly, yet abſolutely and fully ſtated; for they ſay, that *God hath immutably decreed all things, whatſoever comes to paſs*; and that *he elected or predeſtinated a certain number of Angels and Men to Eternal Life, to which there can be no addition*, &c. which ſtates abſolute Reprobation

bation to all the World beſides, by an eternal Decree before the World was.

2. Chriſt dying to redeem the Elect only, and that none elſe can poſſibly obtain; which not only denieth the truth of God's Love to the World, and Chriſt's *giving himſelf for the life of the World*, but contains in it the abſoluteſt Reprobation of the World that can be ſtated: for if Chriſt died not for them, it's impoſſible they ſhould be ſaved, *Act.* 4. 12.

3. Impoſſiblity for any to believe, with the Goſpel helps that God affordeth, without a mighty miraculous power; miſunderſtanding, and ſo wronging the Scripture for its confirmation, *Eph.* 1. 19, 20.

4. Juſtification by Faith without Works, and not by Faith neither, as the Scripture ſtates it, *viz.* as the conditions and terms of our Juſtification, in *Pag.* 40. *Of Juſtification*, they ſay, *it is not by imputing Faith it ſelf, the act of Believing, or any other Evangelical obedience, as their Righteouſneſs; Faith is the alone inſtrument of Juſtification, as of receiving Chriſt:* whereas the Scripture ſaith, Abraham *believed God, and it was imputed to him for Righteouſneſs*, Gen. 15. 6. and Rom. 4. 3, 5. *His Faith is counted for Righteouſneſs*, ver. 23, 24. But they ſay plainly, No, it is not imputed, but only an Inſtrument, and what that is I do not know, nor is the Scripture acquainted with ſuch language; but I leave the Reader to believe

believe the Scripture, or them, which he pleaſe.

5. Impoſſibility of falling from Grace, which is contrary to the whole current of Scripture, as before hath been ſhewed.

6. In *Chap.* 3. of the Decrees of God, *That God hath from all Eternity decreed in himſelf all things whatſoever comes to paſs*, &c. and that this Decree is *immutable and unchangeable*, ariſing not from *knowledge of what would be, but from his own determinate Will.*

7. And in *Chap.* 5. of Divine Providence, *That this his determinate Counſel extends it ſelf to the firſt fall, and all other ſinful actions, both of Angels and Men (and that not by a bare permiſſion) which alſo he moſt wiſely and powerfully boundeth and otherwiſe ordereth and governeth, in a manifold diſpenſation to his moſt holy ends, yet ſo as the ſinfulneſs of their acts proceed only of the Creatures and not from God, who being moſt righteous, neither is nor can be the approver of ſin*, Pſal. 50. 21. 1 *Joh.* 2. 16. Theſe laſt words are true, and contradict all the reſt as moſt Heretical and falſe, for he cannot but approve his own Decrees.

In theſe Poſitions the Myſtery of Iniquity ſeems to be perfected, including a perfection of falſhood, impiety, and abominations in them.

First, The abuſe of the Scriptures for proof of this horrid Doctrine, not one of the Scriptures mentioned having any ſuch thing in them, nor indeed

indeed may we imagine any ſuch thing to be in the holy Word of the holy God, without blaſphemy againſt him. What, that God hath eternally decreed *in himſelf all things whatſoever comes to paſs? the determinate Counſel extending it ſelf to all the ſinful actions, both of Angels and Men?* What, the Decreer thereof, and yet not the Approver of his own Decrees?

Obj. *But we have a way to diſtinguiſh between the Actions and the ſinfulneſs of the Actions. God decreed all Actions, and all Actions in themſelves are ſimply good, becauſe acted in his Power, and according to his Decrees; but the ſinfulneſs of the Action is the Creatures, of which God is no Approver.*

To this I ſay, I think it will require more Logick and Rhetorick thus rightly to diſtinguiſh, than all the Perſons in the World of this opinion will be able to find out.

Hath God decreed the act of Murther and not the ſin? and ſo of Adultery, Witchcraft, and all other abominations?. is not the act it ſelf the ſin? if there were no ſuch act, there would be no ſuch ſin; therefore let them divide the act from the ſin if they can, the act to be God's Decree, and the ſin the Creatures, and God no approver thereof, though he decreed it, as they ſay.

But 1. To prove that God hath *decreed all things whatſoever comes to paſs, all ſinful Actions, both of Angels and Men,* Iſa. 46. 10. *Eph.* 1. 11. *Heb.*6.17. is referred to; all which Scriptures ſpeak

ſpeak only of God's own Works, and Counſel determined, and declared, eſpecially relative to his Goſpel-work of Salvation by Jeſus Chriſt, and not his determining all the ſinful actions of Angels and Men, as a weak capacity may eaſily diſcern. So the like of *Act.* 15.18.

And as for *Act.* 2. 23. & 4. 17,28. Firſt, The Scriptures do not ſay, that God decreed them to crucifie his Son. *But that he was delivered by the determinate Counſel and foreknowledge of God*, for them to do unto him what he before knew they would do. He determined that his Son ſhould give himſelf for the life of the World, and foreknew that the *Jews* with the reſt would do that Work, and he determined to give him up to them, and they *by wicked hands crucified him.* And therein he bounded their actions to his own Counſel before determined.

But, Secondly, What ever the Divine Decree might be in this matter, is not material for proof of the thing aſſerted, if we ſhould ſuppoſe that God decreed them to do it, without reſpect had to any condition in them as the cauſe thereof, which can never be proved.

Yet it being ſo great a Myſtery of Grace, and that on which the Life of the World depended, I ſhall chooſe rather to loſe my ſelf in this Myſterious Decree, leaving it to God alone, than from this Example and bottomleſs Myſtery, to draw up ſo impious a Concluſion; that God hath

hath from his own Will from all Eternity, determined, by an immutable Decree, all the wickedneſs both of Devils and Men, that ever hath been, is, or ſhall be in the World. And as for the Scriptures referr'd to, for proving God's ordering all things by his Providence, for the accompliſhing of his Decrees, relative to the ſins of *both Angels and Men, Providence powerfully over-ruleth all things*, for the accompliſhment thereof, 2 *King.* 19. 28. *Pſ.* 76. 10. the prudent may eaſily diſcern how far wide it is from proving this matter. And as for *Rom.* 9. 15, 18, 22, 23. ſo frequently referr'd to, I have (I ſuppoſe) before ſaid enough to diſcover their fallacy in ſo applying thereof, *viz.* to underſtand theſe ſeveral ſayings of the Apoſtle, contrary to the whole volumn of the Book of God, and contrary to the very Name, Nature, and Truth of God, muſt needs be very impious; and very probably theſe may be ſome of the *hard things to be underſtood, written by the Apoſtle* Paul *in his Epiſtle mentioned*, 2 Pet. 3. 15, 16. *which they that are unlearned and unſtable, wreſt to their own deſtruction.*

So that this Principle not only abuſeth God in his Decrees, to decree all ſinful actions, but likewiſe in his Providence, and Government, *in powerfully over-ruling and ordering all things*, and to ſo bad an end, and abuſing the holy Scripture for proof thereof.

2. As it's unſcriptural, and ſo belieth God, ſo its

its impious, laying all the ſins and wickedneſs in the World, both of Devils and Men at God's door: for if he hath decreed all, and *that not by a bare permiſſion, but wiſely and powerfully ordereth it to his own ends*; there is (then) no avoiding it, but the Decree muſt be accompliſhed. So that by this Doctrine all the ſins in the World are committed by the unchangeable Decree of God, and powerful over-ruling Providence, in order thereunto. And ſo, as an effect hereof, all the Judgments and Plagues threatned and inflicted, in this Life and that which is to come, as a puniſhment of ſin, flows from the eternal and immutable Decree of God, and ſo impoſſible by any means to be prevented: which is moſt impious to imagin and contrary to the Scripture, *Jer.* 18. 7,8. *Iſa.* 55. 6, 7.

Thirdly, It renders God to take pleaſure in the Sin and Judgment of his Creatures: for in the accompliſhing of his own free immutable Will, muſt be his ſupream and abſolute pleaſure; that which he hath immutably determined, being done, muſt needs be well pleaſing to him: So that it renders God to take pleaſure in the Sin and Judgment of Men, contrary to his own word. 1. For Sin, he hateth it, and therefore decreed it not, *Pro.* 6. 16, to 19. *Jer.* 44 4. 2. And for Judgment, he pitieth poor ſinners who wilfully expoſe themſelves thereunto, *Hoſ.* 11. 8, 9. *Luk.* 19. 41, 42, 43, 44. *Lam.* 3. 33. *He doth not afflict willingly,*

willingly, nor grieve the Children of Men. Therefore he decreed it not, any otherwiſe than as a puniſhment for Sin, which might by repentance have been avoided, *Jer.* 18. 8. So that it not only renders God by his Eternal Decree, to be the firſt cauſe of all the Sin, of all the Hatred, Wrath, Murders, Adulteries, Drunkenneſs, Treaſons, Idolatries, Witchcrafts and Rebellions in the World, and ſo of all the Judgments, which are the effect thereof, but that its well pleaſing and delightful to him, it being the effect of his eternal and unchangeable Decree, which is contrary to his word, moſt and impious to imagine.

Fourthly, It's that which renders God to be contradictory and inconſiſtent to himſelf, and uncertain in any part of his Word and Will to Men; it renders it full of contradiction, to command one thing and hath decreed the contrary; to command Men to believe, repent and be holy, and hath decreed the contrary; hath decreed all the Wickedneſs and Abominations in the World, and yet commands the contrary; and will damn people for breach of his Commands, which himſelf decreed from all eternity that they ſhould not keep, which is moſt impious to imagine.

Fifthly, And ſo it renders his Word (which is his abſolute revealed Will to Men) to be incredible, and ſo deſtroyeth the ground of Faith, which is the truth and faithfulneſs of God in his Word: for if it were true, that he commands

one thing, and hath decreed another directly contrary to it, by the ſame rule and reaſon, may he promiſe one thing, when he hath decreed the contrary, eſpecially all his Promiſes being on condition of doing his Precepts, and if his Decrees be contrary to his Precepts, ſo may they be contrary to his Promiſes, and ſo there be no truth, neither in his Precepts nor his Promiſes: and it lays a foundation for to teach people ſo to believe, and therefore its moſt impious to be imagined.

Sixthly, It's that which renders the moſt wicked and vile, to be the trueſt and beſt Servants of God: for, 1ſt, (If this were true) they do his Will moſt freely, and naturally, and ſuch are reputed to be his beſt Servants, whereas (as is by them confeſt) Believing, Repenting and Obeying the Lord in his revealed Will, is hard and difficult, and is attended (at beſt) with many weakneſſes, and ſometimes, in ſome things unwillingneſs; whereas the others ſerve him in his abſolute decreed Will, moſt freely and voluntarily. 2. They ſerve him moſt perfectly, anſwering his decreed Will in all things, (whereas the Saints are attended with many failings and coming ſhort in ſervice) the others not, and therefore muſt needs be the beſt Servants of God, if this Doctrine were true, which is moſt impious to imagine.

Seventhly, It's that which renders God in his eternal

eternal Will, to take more pleaſure in ſin and wickedneſs, than in holineſs, in that he hath decreed ſo much ſin and wickedneſs to be in the World, and ſo little holineſs, which is moſt impious to imagine.

Eightly, It's that which renders God to love Judgment more than Mercy, having from his own Will freely decreed ſo much Sin, Judgment and Damnation to the World, and ſo little Mercy and Salvation to Men; which is contrary to his Word and Oath, *Exod.* 34.6,7. *Ezek.* 33. 11. *Joh.* 3. 16. and is therefore moſt impious to imagine.

Ninthly, It's that which tends to end all Chriſtian Religion in the World: for if God Command one thing, and hath Decreed another, it leaves us at a loſs in all things: no Man knows when he doth his Will, and when not: *He commands all Men every where to repent*; yet by this Doctrine, hath decreed the Sin and Damnation of (almoſt) all the World; he commands to pray for all Men, yet hath decreed the Sin and Damnation of (almoſt) all Men. It rationally ends all repentance for Sin, all reproofs for Sin, all blamings of Men for Sin, none can be reprovable for any of their actions, either Saints or Sinners, their works being all decreed of old, it's all the holy Will of God: If his decreed Will be holy, then the keeping thereof muſt be holy, and ſo no ſuch thing as Sin in the World, and ſo it

neceſſarily turns all thoſe ſayings in Scripture, that manifeſt God's diſpleaſure againſt Sin into a lie, as that *he is angry with the wicked every day*, *Pſal.* 7. 11. Yea and angry (and ſometimes *very angry*) with his own People, becauſe of Sin, *Deut.* 1. 31. and 9. 20. *Pſal.* 74. 1. which if Sin be the effecting of his abſolute decreed Will, it's impoſſible to be true, that he ſhould be angry with any for doing his freely decreed Will. So that this Principle leaves no room for any Religion, and therefore is moſt impious.

Tenthly, If God immutably determined all ſinful acts, it lays a foundation for Rantiſm, Atheiſm, and all manner of filthineſs and prophaneneſs in the World. And indeed had I met with ſuch a Principle from the Ranters, I ſhould not have marvelled, it being the foundation of their practice, *viz.* that all is the decreed Will of God, and therefore all is alike good, and ſo, no ſuch thing as Sin in the World; this being the foundation of ſo horrid a building, it is moſt impious to aſſert or imagine.

Eleventhly, It's that which renders God to be worſe to Men than the Devil, and that both in reſpect to Sin and Puniſhment. 1. Of Sin, the Devil can but tempt unto it, and may be reſiſted, *Jam.* 4. 7. but the eternal Decree of God is irreſiſtible, that muſt be done. 2. The Devil can by temptation, but endeavour by ſin to fit Men for Judgment; but by this Doctrine, the eternal immuta-

mutable Decree, hath deſtinated the world, both to Sin and Judgment, without all hope or poſſible help, which if the Devil believed (which without doubt he dos not, but knows the contrary) it would make him a very ſluggard, his work being already effected by eternal Decree, he need not *go about like a roaring Lion ſeeking whom he may devour*, if all were devoured by the eternal and irreſiſtible Decree! which were it true, O, Wo to the World that they have ſuch a God! which is moſt impious to imagine. And as for what they ſay, that God does not force any to ſin, but leaves them to the liberty of their wills, helps not, for the Decree muſt be effected.

Twelfthly, And finally, as an effect of all, It ſtrikes a deadly blow to the whole Name, Nature and Being of God, as opened to us both in his Word and by his Works.

As 1. In his Holineſs, that he *is moſt holy*; that *Holy and Reverent is his name*; *that he loveth Righteouſneſs, and hateth Sin and Wickedneſs*, and hateth nothing elſe but Sin, and for Sins ſake: but this aſſerts all the unholineſs, ſins and wickedneſs in the World, both of Devils and Men, to be his birth from all eternity, by an eternal and immutable Decree.

2. In his Goodneſs and Mercy to Men, the Scripture teſtifieth that he is *good to all*, that he loved the World in the gift of his Son: but this kills this Doctrine of Goodneſs and Mercy to

the World, asserting the Sin and Judgment of the World established by an immutable Decree before the World was, which renders the great design of God in the Creation, to be the Sin and Judgment of the World, without all hope or help and in sending his Son to effect the same, which is most impious to imagine.

3. In his Justice. The Scripture saith, that *all his ways are judgment, a God of truth, and without iniquity, just and right is he*, Deut.32.4. But this fastens on him the greatest injustice imaginable, to determine Men by a forcible and irresistible Decree (before they were) to sin against his Law, that so he might take Justice on them. Which likewise asmuch derogates from his Wisdom in finding no more righteous a way to magnify his Justice, than by enforcing Men to sin by an irresistible Decree, and over-ruling Providence in order thereunto, that so Justice might take place upon them. What such a thing would be accounted among Men, I need not speak.

But here it will be objected, That God is under no Law, his own Will is his Law, and whatever he willeth is good and righteous; and therefore, what have we to do to question his Will and Work, or to say unto him, *what doest thou?* Rom. 9. 14 to 22. hath enough in it to confirm this, and to stop all Mouths in this matter.

Answ. 1.

Anſw. 1. It's true, the Will of God is his Law, and whatever he wills is juſt and right. Yet 2. It behoves us to underſtand, that ſuch is the holineſs of his Nature and Name, that he can will nothing which is contrary thereunto. And 3. That ſuch is his Truth and Faithfulneſs, that he never did nor can will any thing that is contrary to his Word, *Rom.* 3.3,4. *Tit.* 1. 2. That though he be under no Law of Mans making, yet he is under the Law of his own Name and Nature, of his own revealed Word and Will, and thoſe who ſay otherwiſe, end all ground of Faith and Religion. And as for *Rom.* 9. I have ſaid enough to that already, it not relating to his eternal Decrees, but his preſent actings towards Men, in way of Judgment for former Iniquity; and otherwiſe to underſtand it, is contrary to the Name, Nature, and Truth of God in his Word; and therefore is impious ſo to imagine.

4. And it ſtrikes as deeply at the Truth and Faithfulneſs of God in his Word, which preſents us with his *being good to all*, and with his love to all, in which he ſweareth, that he *hath no pleaſure in the death of the Wicked*, but this gives him the lye in all, aſſerting an eternal Decree both of Sin and Death, before the World was: *But let God be true, and every Man a Lyar*, in this matter.

Thus have I endeavoured (though very briefly) to open this great Myſtery of Iniquity, and had

it not been ſtated as a Foundation-Principle of Faith (though tending to end all Faith) and clothed in ſo fine a dreſs, as making ſo much for the exaltation of God in his Name, and for the conſolation of Chriſtians, had at preſent ſaid nothing to it; and all ariſing from, and as the effects of that untimely born Monſter, *Abſolute Reprobation of the World by an immutable Decree before ever it had a Being.* And from hence, as the Reprobation was decreed, ſo muſt the Sin, to make the Reprobation certain and ſure; and from hence comes in the denial of God's love to the World, and Chriſt's giving himſelf a Sacrafice for the ſins of the World; all is to confirm this monſtrous Birth, with ſeveral other things that I could name that flows from it, as the effects thereof.

Obj. *Some may ſay, O Sir, you are too raſh, you out run the Bounds of Moderation, and your own Principle, which is for Moderation, and the Goſpel-ſpirit of Love and Peace; and beſides, the Aſſerters of this Principle intend no ſuch things as you ſay are included therein, but do often declare in other of their Articles to be againſt Sin, and for Holineſs.*

Anſw. 1. I am of the ſame Mind, and have more Charity towards the Perſons concerned herein, than to think they really intend all that is included in this Principle, and therefore ſhall not ſay they are Hereticks, though the Principles in themſelves are as deeply heretical as any can poſſibly be.

Anſw. 2.

Anſw. 2. Their many ſayings to the contrary, argues either, 1. Their ignorance of their own Principles, not underſtanding the true nature and tendency thereof, it being truly and really the open door to Rantiſm. At this very door it entred (and they have anew ſet it open again;) They concluded that God having decreed all things, then all acts muſt be alike good and pleaſing to God, that there could be no ſuch thing in the World as Sin; and indeed, if it were true, that *all things whatſoever come to paſs in the World*, were God's birth, by virtue of his eternal Decree, then all muſt be good, and the Ranters in the right Religion, which far be it from any ſober Chriſtian to imagine. Or, 2. It argues their contradiction (for indeed, if they held it without contradiction, it muſt needs be the moſt damnable Principle in the World) to aſſert God to be Author of all things whatſoever, by an eternal and immutable Decree, and yet pretend ſome of thoſe things to be evil, ſinful, and damnable, and God not to be the Approver thereof, yet his own decreed act is the higheſt contradiction and irreconcilable to it ſelf; nor will that vain device any whit help in this matter (as before I ſhewed) that the act is God's, and ſo good, but the ſin is the Creatures, till they can either religiouſly or rationally diſtinguiſh between the act and the ſin, the act being the ſin; were there no ſuch acts, there could be no ſuch

ſins,

ſins, *ſin being the tranſgreſſion of the Law*; it will ſtand as the greateſt and moſt irreconcilable contradiction as can be imagined, or the greateſt Blaſphemy that can be againſt God.

3. It being the over-ruling Article, ſtated next to the Being of God. All the reſt muſt be underſtood by this, and ſtoop to it; nothing may be underſtood in the reſt that is contrary to this, this being the ſoundation of all, and indeed undoeth and contradicteth all the reſt at once: for all decreed acts are good, and ſo there can be no Sin, and ſo no Judgment; and ſo ſaith the Principle it ſelf, from whence they learned it; and as I could name, *that there is nothing Sin as it is the Decree of God, that the things which he decreed are moſt perfectly good*, (which in it ſelf is a great truth, but not that *he decreed all things whatſoever come to paſs*, then he decreed things that are perfectly evil, which is contradictory) *neither is there any thing of it ſelf abſolutely evil*, then it muſt be abſolutely good. This is the bottom of this horrid and impious Principle of Faith, which indeed tends to end all Religion.

And of this Faith, they would inſinuate the Reader, all ſound Chriſtians to be; but I know many more (and I hope there are moe Congregations and Chriſtians) that do abhor it than believe it; and they had done well and honeſtly to have diſtinguiſhed, ſeeing they could not but know there are more of a contrary Faith in this matter than

than themſelves, but that they would have People to believe that they are of the only true ſound Faith, whereas, if there be any Myſtery of Iniquity, or Apoſtacy from the true Faith in the World, it may be found here, ſeeing none can be worſe.

4. And as for a ſuppoſition of raſhneſs, and out-running the Bounds of Moderation, and a Goſpel-ſpirit in this matter, I ſay, No; and I doubt not but it will ſo appear to unbyaſſed Perſons, the depth of the matter being ſeriouſly pondered, it being not Perſons, but things I am contending againſt, even *ſpiritual Wickedneſs in high places*: It is for the Name of God, Chriſt and the Goſpel: it is againſt this God-diſhonouring, Goſpel-deſtroying, Sin-exalting, and Soul-undoing Principle of Faith that I am contending, I deſign no wrong to Men, but their eternal Good, their Repentance.

But as for this horrid Principle, whoſe birth (as is moſt manifeſt) is from the Prince and Power of Darkneſs, I cannot ſpare, and that it is from Satan, and not from above, is moſt apparent.

For, 1. It is not of God. What? ſhall we believe that God decreed things that are ſo abſolutely contrary to his Name, Nature, and holy Word? ſhall we believe that God decreed things which himſelf calls *abominable things, which he hates, and filthy ſtinking things*, Jer. 44. 4. *Pſal.* 14. 1, 2, 3.

14.1,2,3. *deteſtible and abominable things*, Jer. 16. 18. Ezek. 5.11. and 7.20. *accurſed things*, *Joſh.* 7. 13, 15. *wicked things that provoke him to anger*, 2 King. 17 11. *horrible things*, Jer. 18.13. and 23. 14. yea, things that *never came into the heart of God* to have done, Jer. 7.31. I ſay, ſhall we believe that God decreed all theſe things; it's a Faith to be abhorred of all ſerious Chriſtians, it turning the whole Book of God into a lye.

2. As it is not of God, ſo it is immoral, and never came from the Light of Nature, that hath more honourable thoughts of God, than to father all the wicked acts of Men upon God himſelf; we may truly ſay, as *Jer.* 18. 13. *Aſk ye now among the Heathen, who hath heard ſuch things? the Virgin of* Iſrael *hath done a very horrible thing*: Therefore it muſt needs be from the Prince and Power of Darkneſs thus to belye the Lord, it being contrary to the holy Name, Nature, and Word of God, and an abhorrency to the Law and Light of Nature.

And therefore I cannot ſpare this impious Principle of Abſolute Reprobation of the World by an immutable Decree before it was made, as if God had made the World for no other end but by an eternal Decree to ſin and be damned. I would ſhame, yea ſet fire on this impious Principle, even the fire of the Word and Spirit of Truth,

Truth, to the end (if poſſible) this prodigious monſter, with all its impious concomitants, might be fired and frighted out of the World, and returnd to its place, and never be named among Men any more, eſpecially as an Article of Chriſtian Faith, I would if I might, give it its deaths wound, that there might be no need of another ſtroke, it having filled the World with iniquity and contention for many generations; if it might now have its end, God will have the Glory, and Men the advantage.

Thus, according to the advice therein, having as prudently as I could, and according to the beſt light and underſtanding that God hath given me herein, conſidered and pondered this matter, and have herein given a very brief account thereof, to the intent that it may be a word of warning to all, to beware of being corrupted thereby, and that the aſſerters thereof may ſpeedily repent and blot it out of their Creed, and I pray the Lord to grant them Grace ſo to do. *Amen.*

If any ſhould be inquiſitive to know my thoughts about the eternal Decrees and Providence of God.

I Anſwer, 1. My deſire is, not to have any thoughts of God, or of his Decrees, but ſuch as are holy and honourable to his Name, which that it may ſo be,

14.1,2,3. *deteſtible and abominable things*, Jer. 16. 18. *Ezek.* 5.11. and 7.20. *accurſed things*, *Joſh.* 7. 13, 15. *wicked things that provoke him to anger*, 2 King. 17 11. *horrible things*, Jer. 18.13. and 23. 14. yea, things that *never came into the heart of God* to have done, Jer. 7.31. I ſay, ſhall we believe that God decreed all theſe things; it's a Faith to be abhorred of all ſerious Chriſtians, it turning the whole Book of God into a lye.

2. As it is not of God, ſo it is immoral, and never came from the Light of Nature, that hath more honourable thoughts of God, than to father all the wicked acts of Men upon God himſelf; we may truly ſay, as *Jer.* 18. 13. *Ask ye now among the Heathen, who hath heard ſuch things? the Virgin of* Iſrael *hath done a very horrible thing*: Therefore it muſt needs be from the Prince and Power of Darkneſs thus to belye the Lord, it being contrary to the holy Name, Nature, and Word of God, and an abhorrency to the Law and Light of Nature.

And therefore I cannot ſpare this impious Principle of Abſolute Reprobation of the World by an immutable Decree before it was made, as if God had made the World for no other end but by an eternal Decree to ſin and be damned. I would ſhame, yea ſet fire on this impious Principle, even the fire of the Word and Spirit of Truth,

Truth, to the end (if poſſible) this prodigious monſter, with all its impious concomitants, might be fired and frighted out of the World, and returnd to its place, and never be named among Men any more, eſpecially as an Article of Chriſtian Faith, I would if I might, give it its deaths wound, that there might be no need of another ſtroke, it having filled the World with iniquity and contention for many generations; if it might now have its end, God will have the Glory, and Men the advantage.

Thus, according to the advice therein, having as prudently as I could, and according to the beſt light and underſtanding that God hath given me herein, conſidered and pondered this matter, and have herein given a very brief account thereof, to the intent that it may be a word of warning to all, to beware of being corrupted thereby, and that the aſſerters thereof may ſpeedily repent and blot it out of their Creed, and I pray the Lord to grant them Grace ſo to do. *Amen.*

If any ſhould be inquiſitive to know my thoughts about the eternal Decrees and Providence of God.

I Anſwer, 1. My deſire is, not to have any thoughts of God, or of his Decrees, but ſuch as are holy and honourable to his Name, which that it may ſo be,

2. I dare not think of any Decree in God, that is contrary to his holy Name and Nature, nor in it ſelf (diſtinct from ſin as the cauſe) contrary to the good of Men, nor contrary to his holy Word, his revealed Will, and Law of Grace to Men: if I ſhould, I muſt therein make null and void all his Word, or at beſt render it uncertain, and ſo no ground or rule of Faith.

3. That his revealed Will, both in his Precepts, Promiſes, and Threats, is his decreed Will, opened, revealed and made known to Men in his Word, *Act.* 20.20,27.

4. That all his own Works of Creation, Preſervation, Redemption by Jeſus Chriſt, and effecting the Reſtitution, and World to come, with all the means tending thereunto, was decreed by him, *Act.* 15.18. *Epheſ.* 1.11. but not all nor any of the Sins of Men.

5. That there is, nor never was any ſecret Decree or Will in God, contrary to his revealed Word and Will made known to Men, in which our ſafety is aſſured, *Mal.* 3.6.

6. That it's my concern, to deſire and endeavour to know his revealed Will, and it to believe, and live to him therein; aſſuring my ſelf there is no ſecret Will in God that is contrary thereunto, *Deut.* 29.29.

But I believe it to be an Abomination to be abhorred, to believe that all the actions of Angels

gels and Men, are the conception and birth of the eternal Decree of God. All that is good, being of and from God, and all the evil acts of Sin being of and from the Devil, and Men themselves; and the evil of punishment from God, as the just and righteous reward of punishment, or wages of Sin.

2. And as concerning Providence. 1. That God by his Providence ordereth and governeth all things well, and that Afflictions come not to pass by chance or fortune (as Men usually understand it) but by the over-ruling hand of Providence, *Job* 5. 6. and that by the same over-ruling Providence, all the afflictions of his People shall work for their good. *Rom.* 8. 28.

And that though God decreed not the sinful acts of any, no not the *Jews* crucifying Christ, nor *Judas* betraying him, nor *Joseph's* Brethren selling him to *Ægypt*, yet he foreseeing they would do it, left them to the libertiy of their own wills in the matter: and by over-ruling Providence brings about his own designes thereby to his own praise; but that Providence hath an over-ruling hand in the Sins of Men, for accomplishing thereof, according to his eternal Decree, (any otherwise than by bare permission, and over-ruling thereof as before I said) I protest against, as most unholy to imagine.

To conclude, Let the Reader, *prove all things, and*

and hold fast that which is good, 1 Thes. 5. 21.

Rom. 12. 9. *Abhor that which is evil, and cleave to that which is good.*

Phil. 4. 8. *Finally, Brethren, whatsoever things are true, whatsoever things are pure, whatsoever things are of good report; if there be any vertue, if there be any praise, think on these things.*

FINIS.

---

1 AU59

These Books following have been lately printed for the Author, Thomas Collier.

1. THE Body of Divinity, or a Confession of Faith: being the Substance of Christianity; containing the most material things relating both to matters of Faith and Practice.

2. An Additional Word to the Body of Divinity; being the Substance of Christianity, added on special occasion, about the Doctrine of Election, Universal and special Grace. Being an Essay for Peace and Union amongst all the Sons and Daughters of Peace.

3. A sober and moderate Answer to *Nehemiah Cox*'s Invective (pretended) Refutation (as he saith) of the gross Errors and Heresies asserted by *Thomas Collier* in his Additional VVord: VVherein his Refutation is examined, and found too light.